EXCELLENT

Contemplations,

Divine and Moral.

Written by the Magnanimous and truly Loyal

Arthur Lord *Capel*,

Baron of *Hadham*.

Together with some Account of his Life, and his Letters to several Persons, whilst he was Prisoner in the *Tower* vigorously asserting the Royal Cause against all the Enemies thereof.

Likewise his Affectionate Letters to his Lady, the Day before his Death; and his Couragious Behaviour, and last Speech at his Suffering, *March* 9. 1648.

With his Pious Advice to his Son the late Earl of *ESSEX*.

LONDON,
Printed for *Nath. Crouch* at the *Bell* in the *Poultry* near *Cheapside*. 1683.

LONDON.

Some Account of the Life of the Pious and Virtuous *Arthur* Lord *Capel*, Baron of *Hadham*.

THis Honourable Person ought to be eternized for his Endeavours, Constancy and Perseverance in the Royal Cause, first to the parting with his vast Estate, being sequestred for his Loyalty, and afterward with his life, so that he may be rightly termed, The Flower of *English* Fidelity, and his name ought to be ever honourably mentioned according to that of the Psalmist, Psalm 112. 6. *The Righteous shall be had in Everlasting Remembrance.*

He was Son and Heir to Sir Arthur Capel of Hadham Hall *in* Hertfordshire, a Gentleman of a great Estate, one who followed the Old Mode of our Nation, kept a bountiful house, and shewed forth his Faith

by his works, extending his charity in such abundant manner to the poor that he was bread to the hungry, drink to the thirsty, eyes to the blind, and legs to the lame; and might be justly stiled Great Almoner to the King of Kings. Concerning the humility of this worthy Knight (though it be too sudden a diversion) I shall presume to insert a story, which I have heard delivered by some well acquainted with his Worship; that he being one time at his Gate all alone, in a plain but decent habit, a Serving-man who had plumed himself with his Masters cast Feathers came riding to him, & asked him if Sir Arthur Capel were within, Sir, replied the knight, he was there not long ago, and if you please to walk in you may hear further of his Servants; Old Father, said the Serving-man, here take my horse and walk him; and therewithal gave him a small peice of Silver, it being the first money he ever received in that kind; Sir Arthur agreed to the motion, and with a smile received from him a single penny, took his horse, and walkt him, whilst the finical spruce Serving-man strutted with convenient boldness into the house; But being informed by the Servants, that their Master was at the Gate, he replying that he was not there, one of them to justify himself went with him

to the Gate to see, where they found Sir Arthur very industrious in his Imployment; the Serving-man very much ashamed of his mistake, craved pardon, and with humble obeisance, with his hat in his hand, with many cringes, would have received the horse from the Knight, Nay stay, says Sir Arthur, you paid me my hire, get up as soon as you will, for I am resolved to see you on Horse-back. Then the old Knight putting his hand into his purse gave him half a piece, which he said was for taking so much care of his Masters Horse, being purposely thus liberal to incourage his own Servants to imitate his careful example.

But to return to his son, he was very well educated, attaining to some perfection in learning; his Father dying, as he inherited his Estate so he did his virtues. The Piety of this noble Lord before the war was passed with as much popularity in the Country, as his more publick appearance in it was with valour and Fidelity in the Field. In our too happy time of peace none was more Pious, Charitable, and Munificent; In our unhappy differences none more resolved, Loyal and fervent; The People loved him so well that they chose him one of their Representatives and the King esteemed him so much, that he made him one of his Peers in Parliament;

the King and People agreeing in this one thing, to have a just kindness for the Lord Capel; He was one of those excellent Gentlemen whose gravity and discretion the King said, He hoped would allay and fix the faction to a due Temperament; guiding some mens well meaning zeal by such rules of Moderation as are best both to preserve and restore the health of all States and kingdoms, keeping to the dictates of his Conscience, rather than yielding to the importunities of the People, to what was just, rather than what was safe, save only in the Earl of Straffords case, wherein he yeilded to the publick necessity with his Royal Master, but repented with him too, sealing his Contrition for that miscarriage with his blood, when he was more troubled for his forced consent to that brave Persons death than for losing his own life; he ventured through the first war, and by his Ingagement in the second, for after the Surender of Oxford he retired to his own house but could not rest there until the King was brought home to his, which all England endeavouring as one man my Lord adventured himself at Colchester to Extremity, yeilding himself upon Condition of Quarter, which he urged by the Law of Arms, that Law that governeth the World; Yet (as he said,) against the Law of

God & man, for keeping the first Commandment he was sacrificed on a *Scaffold at* Westminster, *with a courage that became a clear Conscience, and a resolution befitting a good Christian, expressing that same Judicious Piety at his death, which he did in this Incomparable Book of his Meditations in his life, A Piety that (as it appeared by his dismission of his Chaplains, and the formalities of that times Devotions, before he came to the Scaffold,) was rather his inward frame and habit, than outward Ostentation or Pomp, from the Noble sentiment whereof, the Poet not unhappily alluding to his Arms, A* Lyon Rampant *in* Field Gules, *between* two Crosses *thus expresseth it:*

Our Lyon-*like* Capel *undaunted stood*
Beset with Crosses *in a* Field *of* Blood.

As one that affrighted death rather than affrighted by it. It being very observable, That a learned Dr. of Physick present at the opening and Embalming of this Lord, and the Duke Hamilton *delivered at a publick Lecture*; That the Lord *Capels* was the least heart, and the Dukes the greatest that ever he saw; *Agreeable to that Observation in Philosophy, That the Spirits contracted within the least compass are the cause of the greatest courage.*

Two things are conspicuable in this Incomparable Person. 1. *His uninterrupted Loyalty keeping pace with his life, (for his last breath was spent in proclaiming K.* Charles *the second in the very face of his Enemies, as known to him to be Virtuous, Noble, Gentle, Just, and a great Prince;* 2. *His Great merit and modesty, whereof King* Charles *the first writes thus to her Majesty the Queen,* There is one that doth not yet pretend, who deserves as well as any, I mean *Capel*; Therefore I desire thy assistance to find out something for him before he ask.

He was a Religious *man, who used to say, that when he had kept the Sabbath well, he found the greater blessing upon all he did afterward; He was as good in all his private Relations as in his several publick Capacities, especially in that of a husband of which State he saith, that it doubled his joys, divided his grief, and created new and unthought of Contentment: A* Sober *man who loved not to hear a man talk of things irrationally; He used Recreations only for refreshing his Body and mind; He made his Servants and Dependants almost as familiar as his friends, none was more strict in the Discipline of his Family, nor more obliging in the sweetness of his converse.*

He said he observed that the disobedience of man to it was no other then the punishment of our disobedience to God. He was the meekest man living, that had the Art as well as the grace by yielding to pacify wrath; He was a discreet Person, who would not suffer the Infelicity of one of his affairs to distemper him so, as to lose all Consideration to guide him in the rest, always retaining the decency of his own natural evenness, saying, That he was a wise man that was able to make wise men his Instruments; *He was a good Father that to procure a Blessing in the Education of his Children, daily offered up Prayers for them; He was a* good Christian *that set apart half an hour every day for his retirement to think of Eternity; He was a Nobleman that resolved to be happy in two things: A moderate using of the present, and an indifferent expectation of what is to come. He had a good expression and elegant stile as his own Letters here inserted do best delineate.*

That those great differences betwixt the King and Parliament be constantly and faithfully adhered to his Majesty, contributing very much to his aid both in Purse and Person, and declaring openly in the House of Lords, That the Kings Majesty had granted so much for the security and Peace of the King-

Kingdom, that they who asked more intended the disturbance of it. *He followed His Majesty to* York, *and with other Lords attested the Integrity of his Majesties Proceedings there in order to Peace; and promising to assist him with his life and Fortunes against all other pretended Authority in case it came to a War; notwithstanding he had a Summons from* Westminster, *to which he and others made a civil return; And likewise an Impeachment of High Treason, for going from* Westminster *to* York *at the Kings command, whereof he took no notice setling his Estate in Sir* Edward Capel *and other Trustees, who I find compounded for* 4706 l. 7 s. 11 d. *He advanced to his Majesty between eight and nine hundred Horse, and Twelve Thousand pound in money and Plate, and if he had had the happiness of being imployed in his own Countrey (the fatal Error of that time) as he was in the borders of* Wales, *we had heard more of him; However we find him subscribing the Declaration of the Parliament at* Oxford *in* 1643. *and the Messages of Peace from the Army in the Field; attending his present Majesty to* Cornwal, *where he was hurt in two or three several Ingagements once ventring himself very far to save the Foot. In* 1644. *he was nominated one of the Commissioners for*

his

his Majesty to manage the Treaty at Uxbridge; corresponding with the Members at Westm. in order to an Accomodation, with great caution against their subtle design, who would divide the Princes Interest and his Fathers; writing a Letter in December, 1645. in answer to that of Sir Tho. Fairfax to the Prince, signifying the Princes desires of Peace, but that he would not quit his Piety and Loyalty to the King.

In March, 1645. The Prince, the Lord Capel and others put to sea in three Ships from Pendennis Castle. In April, 1646. The Prince sent a Trumpet with an Answer to the Parliaments invitation of him, desiring a pass for the Lord Capel to go to the King to make him some overtures from the Prince, and that the Lord Primate of Armagh might come to him. In September following the Estates of the Lord Capel, Lord Cottington, Marquess of Winchester Earl of Worcester, and Sir Charles Smith, were by the Members at Westminster voted to be sold to raise money for Ireland. In 1648. when the King was setured in the Isle of Wight, some hopes being given of his Restoration to his former Dignity, by the coming in of Duke Hamilton from Scotland with a potent Army, as also of Langhorns, Powels, and Poyers declaring themselves

for

for his Majesty, together with the raising of the Countries in several places to the same purpose the Lord Capel with a selected number of his Friends, Associats and servants, joined himself with the Lord Goring, Sr. Charles Lucas and others, who with a great Party were up in Arms in Essex, and having valiantly defended Colchester for the space of three months against a potent enemy, fought with Success, were at length for want of Provisions (having eaten all the Horses, Dogs, Cats, and whatsoever was most reluctant to Nature) were forced to yield both they, and themselves, the Superiour Officers to mercy, the common Souldiers with the loss of their flying Garments. In this Siege the Lord Capel wonderfully encouraged the Souldiers by his own Example, going with an Halbert on his shoulder to the Walls, & keeping Guard in his turn, paying six pence, or twelve pence a shot for all the Enemies Bullets the Souldiers could pick up, charging the first day of the Siege at Headgate, where the Enemy was most pressing with a Pike in the Gate could be shut, which at last was but pinned with his Cane.

By the Articles of Agreement with the General Fairfax, the Royalists could not but imagine, but that they had ascertained their Lives; yet Sr Charles Lucas, and Sr George

George Lisle were shot to death, which to all discerning men, must seem strange and unusual. The Lord Capel, Lord Goring, and others, were sent to the Tower, and taking notice soon after of an Order of the House of Commons for Impeaching them of High Treason, they sent Letters to inform them, that Quarter was given them by the General, who had writ to the House to that purpose; whereupon the General explained himself, That the Quarter given did not extend to any other but the Military Power, and that they were notwithstanding liable to Tryal and Judgment by the Civil Power; *But of this Learning, and mischievous distinction I hope none of this Nation will ever have use hereafter;*

After this a pretended High Court of Justice was erected, where the Lord Capel *among others was brought, but he never minded nor looked upon the Court, but cast an austere look upon the People on all sides, pleading,* That he was a Prisoner to the Lord General, and had Conditions given him, and his life promised him, that if all the Magistrates in Christendom were combined together they could not call him in Question. *After a short formal Tryal, he was condemned, he only saying,* That however he was dealt with

here he hoped for a better resurrection hereafter.

March. 9. 1648. *was the fatal day appointed for the Execution of the sentence of death upon Duke* Hamilton *Earl of* Cambridg, *the Earl of* Holland *and the Lord* Capel, *where this Lord behaved himself like a stout* Roman, *with that Courage and resolution as was to be admired; But as to his Carriage and Speech, and likewise how excellently, he bestowed his time in the Tower, imploying his thoughts more for the safety of his Majesties life than his own, the following Contemplations and Letters published by a Reverend Divine intimately conversant with him (and with whom he spent his last hours) do sufficiently demonstrate.*

EXCEL-

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Meditations,
Divine and Moral.

I.

IF we religiously observe the *Sabbath* unto God we may with assured hope expect a plentiful increase, (by our honest labour) to our ensuing enterprises.

II.

If Man in *innocency* needed a help, solace, and comfort, and Marriage was all these, how deficient were our (now miserable) lives without it! For besides, that it *doubles joys, and divides griefs*, it creates new and unthought of contentments. And yet I have observed many that unwisely lose the blessings of wedlock: nay worse, *that of good Wine, have made*

made the sharpest Vinegar. Not much unlike an ignorant *Artificer*, that having a most curious piece of *marble* to work on, yet through unskilfulness hath framed so misshapen a *statue*, that himself loathed the sight of it: whereas a good *Artist* would out of materials not altogether so compleat, frame a work not unpleasant.

III.

Garrulity is so irksome to society, that we seldom find it welcomed. For as it betrays the parties *weakness*, who cannot possibly, strongly ratiocinate such variety of propositions: so he cannot but many times fall into those discourses, which mens particular *affairs* or *studies* indear them to; or upon those *persons* (though absent, (whom the present company are interested in, either by *affinity*, or (which is more) by *Amity*.

IV.

There is no difficulty greater, than to remove another mans affection from those persons, that either his present use, or a crafty dissimulation of goodness hath gained. For if his *present use* had caused it, then they think those that dissuade, would perswade their prejudice. If a subtile *counterfeiting of Vertue*, then the more honest.

honeſt the paſſage is that is to be diſcovered, the adventure of effecting it will be the greater, and the more hazard of loſing your own reputation with him. For ſo the opinion he hath of the others *goodneſs*, will endanger in him a ſuſpect of your *malice*; and therefore in this muſt be uſed great circumſpection.

V.

Recreations have their due place in our life, and not without good profit both to the mind and body. To the *body* for *health*, to the *mind* for *refreſhing*. Yet we may obſerve many that perpetually live in them, not *uſing*, but *ſerving* them, and ſo over-maſtered by them, that their beſt fortunes are not employed ſo willingly, to the advantage of any neceſſary or good occaſion, as to be ingulfed in *idle paſtime*. This is too frequent a vanity.

VI.

In a State neceſſitous and hungry, *thoſe men are happieſt that content themſelves with a moderate wealth.* For the fatteſt Deer are moſt ſhot at, and the leaneſt live longeſt.

VII.

In *Oeconomical Government*, as it is diſcretion in the matter of a Family not to neglect ſevere diſcipline toward the

insolent and *wilful Faults* of his Servants, so it is not less wisdom favourably to receive an *ingenuous acknowledgment* from them, of those slips which *humane frailty*, or inevitable *chance* may cast them upon. For their *Hire* commands but the *hands service*, but 'tis gentle *goodness* invites the *hearts affection*: And a wise man would willingly have his *servants* (as I may call them) his *servile friends*.

VIII.

The breach of a facile command doth most justly aggravate the punishment. For *Adams* disobedience in *Paradise* was so much the more extreme, as the precept was easie, and therefore most justly rewarded with a weighty punishment. For where the *punishment* of the breach of obedience was so great, and the precept so easily kept: who can at full relate the guilt of that sin that brake it, standing neither in awe of the *Commanders Majesty*, nor fear of the terrible *affliction* following the breach? And we may very fitly observe, that our *disobedience to God is punished with disobedience*. For what is mans *misery* but his own *disobedience* to himself? the *Flesh* daily warring against the *Spirit*, and innumerable impossible *desires* daily fighting against *Reason*.

Then

IX.

There are dispositions that will be displeased, either for the omitting, or acting the self same things. If we be tyed *to these* either by natural or civil respects, *we must carry our selves with great caution:* And one of the best ways is (if conveniently it may be done) to *pretend an* ignorance of the thing, *or of their will.* If this fall not happily in our way, then it is best to *let them ventilate their* own absurd *humor*, without our contestation: for Arguing kindles the fire more inward.

X.

The assaults of impudent liars are frequent and endless, and though most manifestly *detected*, yet their shameless wickedness will seldom be *quelled.* But yet we may often observe their contrary reports to *fight one against another* (like *Cadmus* earth-born children) to their own *destruction.*

XI.

Few there are but do love *knowledge*, but the reason why there are so few that are knowing is, because *the entrance of all Arts and Sciences is difficult*: and though most are delighted with the amiable parts of *learning* or *wisdom* in o-

ther men, and desire to be like qualified; yet they imitate not their indefatigable *industry*, by which they ascended to that eminent *height*.

XII.

In present ments is a great Generosity to be from that which will deserve acceptance. But if friends desire those things which are of *inferiour value*, then it is not unworthily done to satisfie them in those courtesies, which we our selves would think too *slight* for them. But I observe many of rich fortunes, that with much circumlocution and instance, will press *poor* and *slender presents* upon those that no whit affect them. As if one should go into the *fields* and gather a handful of *common flowers*, and with great formality and importunity should make present of them to one who hath a curious *garden of Tulips*.

XIII.

The conditions of men in *society* are divers: but three are most observable. The *Open*, the *Concealed*, lastly, the *Well-tempered*, betwixt these. The first are of so thin a composition, that a man may by a little converse see as easily through them, as if they were *made of glass*; for in every discourse they *unlock* to you

their

their most inward *secrets*. The second sort are so tenacious and closely moulded, that they seem like those *Coffers* that are shut fast, and no discovery can be made where they are to be opened. These, as they are of less *delight* for society, so of less *hazard* to be trusted. But the last and *best composed* are like those *Cabinets*, that are not with difficulty to be closed; and they discover to you many things *pleasant* and *profitable*; but yet so *cunningly devised*, that there will be some secret *box* that neither your eye nor wit can take notice of wherein is deposited their proper and incommunicable *treasure*.

XIV.

It is as great a misery to be tied to the converse of a contradicting spirit, as to be shut up in an infectious house. For I have observed as *calm* and *quiet natures* as can be by continual commerce with those *tempestuous dispositions*, much altered, and infected. And there may be a transition of *qualities* from one *disposition* to another by *converse*, as well as of *water* from the *fountain* to the *cistern*.

XV.

If God should have demanded of Man

Man *how many days of seven he would give to his service, three*? I am perswaded, would have been the fewest, as being but the lesser part of *seven*. And what good nature can willingly deny *half* to him that gave *all*? But God dealing so graciously as to separate but *one*, how greatly should his goodness incite us not to deprive Him of the *least minute* of it; nay not to cast a *thought* towards our worldly business or pleasures on that *day*?

XVI.

I observe divers, who have many *affairs*, that by the infelicity of *one* are so distempered, that they lose all consideration to guide themselves in the *rest*. Nay *the loss of a trifle shall nullifie all the contentments of millions of enjoyed blessings*; like that *Master of a Ship* that should neglect the *Compass*, *Main Mast* and *Stern* of the Ship, because some slight *Flag* is lost.

XVII.

No man can live in this world, and not be interested in the affairs of this world. The best way of guidance in them is, *to walk with the advice of wise and [illegible] friends.* And if it happens (as [illegible]mes it doth) that in the fan[illegible] judgmen[illegible]

ment approveth not the same courses that *mine* doth, yet in following *my own liking* I would ever incline and lean towards *his advice.*

XVIII.

Biting jests, the more truth they carry with them, the broader scarred memory they leave behind them. Many times they are like the wounds of *chewed bullets*, where the *ruggedness* causeth almost incurable hurts.

XIX.

I have seen many, who have much laboured themselves to *imitate* other mens plausible humours. But it was seldom or never without a *flatness*, if not *absurdity*, For *it rarely happens, that one mans cloaths fit compleatly upon another, for all proportions seldom concur.* Neither can any assume anothers *humour*, but there will appear either some *defect* or *redundancy*, which will miss that natural *evenness* that renders men pleasant.

XX.

It cannot be denyed but that *Education* hath a considerable power to *qualifie*, but never to *nullifie* the proper *nature* of any thing. [illegible] the *eggs* of divers *fouls* under one [illegible] when they are disclosed the [illegible] *ravenous*, the *duck*

will love the *water*, and every one will profecute its *naturall conditions*. But uſe this example as more expreſſive. Take the youngeſt *wolf-whelp*, imploy the greateſt art to make it *gentle* and *loving*, and you will find it altogether impoſſible: it will neither be *forced* nor *intreated* from its natural *curſtneſs* and *cruelty*. I ſhall therefore earneſtly pray, that God would infuſe a *ſoul* into *my child*, indued with *ſweet conditions*: and if it be otherwiſe, I will not neglect all fit means to *temper* the worſt, but never hope to effect an abſolute *extirpation*, but by the miraculous power of Him, who can make from *bitter fountains to deflow ſweet waters*.

XXI.

Propinquity in bloud challengeth a naturall affection: and none but *monſters* are inſenſible of its ſecret efficacy. But it forceth us not to repoſe the *confidence* of our moſt *ſecret affairs* upon them. For that I will adviſe my ſelf of the *vertue* of the *Perſon*, not of the *Alliance*: and yet a *well qualified kinſman* ſhould more willingly be entertained then an *acquaintance*.

Our

XXII.

Our life is but a moment of time between two *Eternities* of *infinite beginning* and *never ending*. It is the *middle point* of a *perpendicular line*, and but a *punctum*, a thing of no *sensible* being, but *imaginary*, from which if we *ascend* by *holy meditations*, *Faith*, and *good works*, we shall attain to a never-ending *beatitude*; but if from it we *descend* by *carnall thoughts*, *sensual appetites*, and *evill actions*, we shall be perpetuated in everlasting *torments*. Great therefore is the consequence of this *minutes* disposure. God, I beseech him even for my Christ his sake, often incite me in this meditation.

XXIII.

In *Monarchies*, if the *Times* be *unfortunate*, the clamours are all thrown against the *supream Magistrate*. But if a moderate wise man consider of it, he will find that from the negligent and corrupt execution of justice in *subordinate Ministers*, proceed the most mischiefs of the Common-wealth. But the reasons, why the *highest Magistrate* undergo the calumnies, are three. First, Because *greatness* is the Object of *envy*. Secondly, Because the *number* of inferiour Magistrates exceeds, and they, willing

to excuse their own faults, make the *greater noise*. Thirdly, As in the *body* we chiefly fix our eye upon the *highest part*, *the face*, and a *mole* or *scar* there more discontents the sight, then a greater *deformity* in any *other member* of the body: so in a *Body politick* we do more heedfully observe the faults of the *eminentest personages*.

XXIV.

An *impudent lyers* calumniation (though detected) yet the person to whom such report is made, howbeit *satisfied* for the time, yet his mind is *shaken*, which will appear upon any *probable* occasion (tho not *real*) which shall resemble such false reports, as have been made of the party falsly accused. And therefore *subtle Lyars are bold and confident*; for *something* (they think) *will stick*.

XXV.

I observe many, who think to gain much of mens *affections* by interesting themselves in their *businesses*, and are so *pragmatick*, that they will never be wanting of *projects*. But these commonly miss much of their aim. For *of undertakings*, *not one of ten is perfectly atchieved*; and commonly men do oftner blame their *Agents*, than the unavoidable *casualties* of

of humane affairs. And so this sort of *Businesse-mongers* either receive *cold thanks* for their labour, or else quite *lose the esteem* they expected. But the wisest way is, *hardly to be intreated*; except we go almost upon infallible ground to *accomplish.*

XXVI.

Nemo nascitur sapiens: and certainly he who hath not tryed both fortunes, is a *child*, and but *weakly understands* either. For who knows the *sweetness* of *rest*, but he who hath been *over-toyled?* Nay, *a man cannot be vertuous without adversity.* Where were *patience* without *crosses?* where *fortitude* without *resistance?* and so all the rest have their *opposites* for their *exercise.* Never was excellent *piece of work* made without *cuttings*, nor *wise man* without *afflictions.* Therefore it were *folly* to *fear* them, and (no paradox to say) *unhappy* to *want* them; but *wisdom* it is to *profit* by them.

XXVII.

I observe, that *nothing hath broken friendly society more than much arguing* and though amongst men of *judgment* and *good temper*, *profit* may be made by it, yet the inherent *pride* that is in *all men* much disdains to suffer their *opinion* to be

contradicted: never considering how *imperfect* our *knowledg* is in the most *easie* matters. And it happens to *Argumentators*, as it doth to *Wrestlers*; *though* they begin for *sport*, yet he that receives the *foil*, never will leave till he hath a *foul fall*; and then ever after bears a *secret malice*. But some have that *facility*, that they will wisely *guide* their opposites arguments, and not directly *contradict* them. These come off fairly.

XXVIII.

Many entire friendships have been put out of joynt by the decision of Meum *and* Tuum. And when both have *casualties* faln beyond their expectation, yet both swell so big with inordinate *desire of more*, that it bursts all their former *amity*. And *it is the hardest thing in the world to preserve and continue love with those friends that question it.*

XXIX.

My *Dear Saviour*, inspire me with the true apprehension of thy infinite *love* towards me who descendedst from the *top* of *Majesty* to the *lowest degree* of *Servility*, didst *debase* thy self to *exalt* me, cloathedst thy self with *mortality* to invest me with *immortality*, wert *poor* to

enrich

enrich me, endured'ſt the *reproach* of thine enemies, to *reconcile* me to thy moſt juſtly incenſed Father. Could I but truly conceive any part of this immenſe *love*, I could not but return more to *Thee*; to *thine*: I ſhould then *forget injuries* from my *weak Brethren*, *love* my moſt malitious *enemies*, *hate* none but thoſe that undervalue this great goodneſs whereas now mine *affections* are guided by my *perſonal intereſts*.

XXX.

In this tempeſtuous world, no *line holds the Anchor of contentment ſo faſt, as a good Conſcience*. Man's *favour* is but a *fine thred*, that will ſcarcely hold one tug of a crafty *tale-bearer*. *Honour* ſlips the nooſe, when *vulgar breath*, wearyed with *conſtant vertue*, is more affected to *novelty*. *Riches* are gnawn aſunder by the greedy teeth of devouring *Leviathans*, cruel *Tyrants*. But this *Cable* is ſo ſtrong and well compact, that when force is offered to it, the *ſtraining* rather *ſtrengthens*, by uniting the parts more cloſe.

XXXI.

Unhappy is that man, that ſteers the comfort of his life by the pleaſing of others. But let us make *honeſty* the *mark* we ſail by, and ſo ſteadily let it be, that we neither

advance forwarder for *vain applause*; nor *retire* for *fear of detraction*. But let our course be like the *Sun*, that neither *hastens* nor *slacks* for all our intreaties. But most men live according to *opinion* or *fashion*, which is full of *variety* and therefore of *perturbation*, leaving the *direct rule* of *wisdom*, which renders us *tranquil*.

XXXII.

He that loves *play*, and yet can *govern* himself in it, will hardly be moved to *passion* in more *serious* and *necessary* occasions. For that which vexeth, is the *miss of expectation*; and *play* is nothing. But *a frequent expectation of hazard*, and those that use it have continually curst assaults by it.

XXXIII.

The *wearied* man desires the *bed*, the *discontented* man, the *grave*: Both would fain be at *Rest*.

XXXIV.

Two sorts of *enemies* most dangerous, and both inseparable from the miserable condition almost of *all men*; but altogether of men of *great fortunes*, the *Flatterer*, the *Lyar*: one strikes *before*, the other *behind*; both *insensibly*, both *dangerously*.

XXXV.

A mean freedom is more naturally affected, than a golden servitude. The poor *birds* prefer their *liberty*, though in a hard *frost*, before full feeding and warm being in a *close cage*. This is the reason, who many quite good *services*, and betake themselves to a more *laborious* yet *freer condition*.

XXXVI.

If the *Deity* humbled it self so much as to joyn with *humanity*; nay more, so as to suffer the most *servile* condition of our *nature*; what commendation is in *Humility*, that to be like him, (*who thought it no robbery to be equal with God*) is to be *humble?* Lord make me *poor*, so I may be but *rich in humility*. *Debase* me in all *other* respects, so I may be honoured with *this Grace*. O let me be *indigent* in all *other* things, so I may *superabound* in *this*. Go yet further along with me, my meek *Saviour*, that this Meditation may not be transient, but often serious and effectual.

XXXVII.

In *heat of argument* men are commonly like those that are *tyed back to back*, close *joyned*, and yet they cannot *see* one another.

XXXVIII.

Many there are that affect an hyperbolizing kind of discourse, and had rather be thought *large talkers*, than *moderate speakers*. This Rhetorick takes *children* and *fools*, but is ridiculous to *knowing men*.

XXXIX.

Some there are that use a foppish kind of *subtlety*, and under a *fools cap* exercise a *knaves wit*, making *simplicity* the excuse of their *impudence*: and *impudence* is the *engine* they hook in their profit with, when indeed none are such fools as those that are caught by their *stale*.

XL.

Unhappy condition of man that daily *hunts* abroad for *felicity*, and never *finds* it. If he could but reflect his meditation upon himself, he might in a good measure possess it, by a *moderate using of the present*, and an *indifferent expectation of what he loves and desires*. But our *longings* are *importune*, and the *use* of the present *inordinate*, and thus we are defrauded of all *substantiall delight*.

XLI.

It is humanity to use Servants *gently*, and not *slavishly*: but on the other side, to give any one too much *superiority*, is the way

way to *discourage* the rest, *make* him *insolent*, and your self *contemptible*.

XLII.

In business with other men, it is good to prosecute *our own desires* (though most reasonable) with *moderation*, and not with *distrust* or *opposition*, for that will incite spleen: and men are apt enough to continue what they have in their hands, be it either *command*, or *wealth*. And if they be *violently assaulted*, though we gain our *desires*, yet it is not without *knocks*. Certainly *he is a great crafts-master, that can shadow the opposition that businesses have one again, another.*

XLIII.

It is admirable that the reward of our *imperfect* and *finite service* here, shall be *perfect* and *infinite glory* hereafter. But it is impossible to be otherwise, (yet not in respect of *us*, or our *desert*, but of *God*) because his *mercy* being boundless and infinite, should else be *terminate*, and Gods greatest *attribute* should suffer. Lord! that I may often *contemplate* this with *admiration! admire* with *gratefulness! be thankfull* with *love! love* with *obedience!* and *obey* with *cheerfulness!*

XLIV.

Among all the *conditions* that men are sorted

sorted into, there is none that renders us *perfectly happy*. *Crowns are set with thorns*: with *Riches desires* increase: *Honour* is *envied*, often *blasted*: *Poverty pincheth*. And in my observation the *meaner*-esteemed *fortunes* are really to be valued the *better*, but especially those that least incite *inordinate affects*.

XLV.

That which wise liberality bestoweth, is not lost, but may happily prove the *best Interest*. For so various is the world, that those, who *now want* our *bounty*, *may recompense* us in the like *misery*. For this there are many examples.

XLVI.

Those that have an *imperfect speech*, it is great discretion in them to esteem *silence wisdom*: Yet to addict themselves to an active form of *complement* without *affection*, and a *serene countenance*.

XLVII.

Wise and happy is that man that will not be drawn to commit either an *indecent* or *dishonest* Act, for *love*, *hatred* or *gain*.

XLVIII.

Many in *gaming* are like *drunken* men, so *heated* with ill fortune, that the civil carriage of others, can hardly safe-guard them

them from their *quarrelsom distemper*. These should correct themselves from this *poor humour*, which if they cannot, they must *fly from* [illegible] *as from a Basilisk*.

XLIX.

Those that behave themselves with an *uneven* and *captious conversation* towards others, are but tell-tales of their own *unpeaceable* and miserable *unsetled minds* within themselves.

L.

Lord, Thou hast heaped *Blessings* upon me, if thou make them *true Blessings* by guiding me in the use of them. The *Philistines* had once thy *Ark* amongst them, but it was a sensible *curse* to *them*: but to thy *Israel*, thy great *mercy*. O make me thine, otherwise these *blessings* will be insensible *maledictions*; great occasions to draw me on to sordid, *base affections*.

LI.

Expence is not the only thing that *craks* mens *estates*, but the regardlesness of *what* and *how we spend*. For men of *great fortunes* I have seen enjoy *no more*, neither in substance nor shew, than those of less who have sided with them in the *same* courses; yet the *greater* have *perished*, and the *less held up*. For *the most provident may spend most*.

Few

LII.

Few have the wisdom in *adverse things* to use *prevoyance before them, circumspection in them,* and *patience after them*: but are commonly *improvident, negligent,* and *perturbated* in the undue seasons. But in *remedilesse occurrences* it is the *best wisdom* of man to be *insensible.*

LIII.

Instable are the resolutions of women, and as their *flexible natures* may be instruments of great *good,* if their happiness be to affect *honesty* and *discreet friends*: so there is no *folly* so great, but they will confidently *prosecute* it, if they either rest upon their own *feeble judgment,* or unfortunately repose themselves on *such men,* that respect their own *commodity* beyond the value of their *reputation.*

LIV.

To those that are *wilfully bent* against any *good conceit* of us, it will prove but *trouble* without *success,* to endeavour by *servile obsequiousness* to gain them. The better way is, by a *constant fair carriage* to expect that *time* may ripen the *fruit,* which *hast* cannot: and *rough hasty shaking* throws down the *sowre* with the *sweet.*

LV.

Complement may be *used*, but not *usually*, like *sweet-meats*, (entertainment for *strangers*, or *great personages*) which keep their *taste*, if *rarely served*, but if *commonly*, prove *nauseous*.

LVI.

I would take *reports*, but especially those of *servants*, with divers *Queries*. For many times they are the *bane* of undiscreet *credulous* persons.

LVII.

The true *Christian* man looks not *backward*, but *forward*; not Pharisaically prides himself to see those that are *worse* than himself, but encourageth himself to reach the *perfection* of the *best*; *stands* not *still*, like *milposts*, that rot in the places where they were set. All his life is a *race*, a *progression*.

LVIII.

Vain attempts, as they are the loss of labour and time; so they are the *discredit* and *infamy* of the *undertakers*.

LIX.

In all the unhappy actions of our life, there is a destined *precipitation*, where our *will* and *self-conceit* out-goes our *consideration* and *judgment*.

Those

LX.

Thoſe whoſe *deſires* and *expectations* are *moderate*, have their *afflictions* and *troubles* not *intolerable*.

LXI.

I have ſeen many, that deſiring to make themſelves *pleaſant companions*, have faln into the habit of moſt *ridiculous actions* and *diſcourſes*.

LXII.

Sharp and bitter jeſts are blunted more by neglecting, than by reſponding; except they be *ſuddenly* and *wittily retorted*. But it is no imputation to a mans *wiſdom* to uſe a *ſilent ſcorn*.

LXIII.

There is much delight in the ſociety of men of *witty* and *pleaſant* diſcourſe: But if they be not qualified with true *honeſty*, we ſhall pay *dear* for our *ſport*, if we entertain them into any ſtrict *familiarity*.

LXIV.

The life of a *Chriſtian*, though it be the *higheſt profeſſion*, yet none are ſo *excelent* or *perfect*, but that even by them much is to be *learnt* and *unlearnt*. And here in this world we are alwaies *Diſciples*, that is, *learners*. A good leſſon to take down our natural *pride*, which puffs us up with ſo much *ſelf-conceit*, that

that we think our selves *rich* and *cloathed* when we are *miserable* and *naked*.

LXV.

It requires a good temper to endure *contradicting spirits*: but they are best silenced by *silence*.

LXVI.

It is hard for *human frailty* alwaies to keep so sure a *guard* of *words* and *actions* but that sometimes by them it will fall into *inconvenience*, if not *mischief*. Therefore it is more *ingenuous* by gentle acknowledgment to *confess a fault*, than with an unblushing *impudence* to *maintain* it. And inhumane it is with proud arrogance to *insult* over a *penitent* delinquent.

LXVII.

No decent fashion is unlawful. And if *fashions* be but a *diversified decency* without question it is but a Cynical *singularity* either to *exclaim against*, or *not* sociably *to use* them.

LXVIII.

Wealth without *friends*, is like *life* without *health*. The one an *uncomfortable fortune*, the other a *miserable being*.

LXIX.

I have observed a malicious kind of *Flattery*; not onely to *please*, or *gain from* the *party flattered*; but to *circumvent*, or

mischief

miſchief a third perſon. As it is *rareſt*, ſo *worſt*: For it as much exceeds *common flattery*, as *Adultery*, *Fornication*.

LXX.

It is a hard thing to be a true friend. For many times in acting the part of a *true friend* to *one* we love, we not onely *loſe familiarity*, but *procure hatred*. And I ſcarce know a man that is capable of a *true friend*.

LXXI.

Let our thoughts and actions towards *God* be *pious*, to our *neighbour charitable*, toward our *ſelves ſober*: and our *preſent life* will be *peaceable*, our *memory praiſed*, and our *happineſs* eternall.

LXXII.

The depraved nature of Man affects what he ſhould not, though more *laborious* than that which is required.

LXXIII.

Induſtry to get, and *Frugality to keep*, are the infallible worldly means to raiſe *great Fortunes*.

LXXIV.

In the heat of *Summer* we eaſily believe there will come a ſeaſon of *Froſt* and *Snow*; yet in our *proſperity* we conſider not of *adverſity*; yet the *one* is as ſucceſſive as the *other*.

The

LXXV.

The *idle man* is more *perplexed* what to do, than the *laborious* in doing what he ought.

LXXVI.

God deliver me from the ſociety of thoſe, who fear not the *infamy* of an *evil action*.

LVII.

It is a quality commendable, not to pretermit things of *moment*, which may inſtruct the *judgment*. But it is a note of a *vain mind*, to hunt after every trivial gariſh *pomp*, or *ſhew*.

LXXVIII.

Though *children* to our common apprehenſion proceed from the *conjunction of man and woman*, and uſually we look no further, yet even for their *bodies* (the baſer part) we muſt account *our ſelves* but the *leſs principal agents*. For how cometh it to paſs that one is *lame*, another *blind*? one *defective*, *another redundant*? If *we* make them, why are they not then *perfect*? if a *limb* afterward *periſh*, why do we not *reſtore* it?

LXXIX.

Great men ought to be moſt careful how they give *publick diſgrace* to the *meaneſt perſons* upon light occaſions. For

as

as their *greatneſs* is able to defend them from others *injuries*; ſo the *offences* given by them make a deeper impreſs, than thoſe of *mean* or *equal* perſons; becauſe we hope and deſire credit and countenance from them. Beſides, the moſt *exalted fortunes* have little contentment without ſome *popular good will*.

LXXX.

Moſt men that affect *ſports* account them a principal part of their life: and that I conceive to be the reaſon, why they *proſecute* them with ſo much *affection*; and if *croſt* in them, demonſtrate too much *paſſion*. But to conſider truly of them they are but *paſtime*, little removed from *loſt time*. And if their inſinuating *delight* to ſteal us from our more *neceſſary occaſions*, yet it is abſurd to ſuffer any *perplexity* for them, when they fall out *croſly*, or to be *dandled* by them at their beſt.

LXXXI.

Great reſpect it is to inform a friend wiſely and fully of his errour: but if one perceive him *immoveable*, then it's better to content our ſelf with the *integrity* of our *intention* and *faithful reſpect*, than to proceed further. For it will be without *profit* to *both*, it may be with *inconvenience*

to

to our *friend*. For *the Smith's Anvil is the harder for blows.*

LXXXII.

I will ſometimes *conceal* a *ſecret* from my moſt *entire friend*, or at leaſt for *ſome ſpace*. For otherwiſe he may think I have delivered the reſt more out of *facility*, than *confidence* in him: nay, I will do it to make *trial* of *my ſelf*.

LXXXIII.

I never ſaw men that crowd themſelves into *buſineſs*, *happy*. For if they proceed *luckily*, it *prides* them (for *we cannot carry our ſelves evenly in the proſperity of thoſe things we affect*;) and then they are *envied*: If *unfortunately* or *unwiſely*, it *dejects* them, and then they are *ſcorned*.

LXXXIV.

Moderation in *diet*, *ſleep* and *exerciſe*, are eſpecial means to *prolong* and make *healthful* our *days*.

LXXXV.

The true *Chriſtian* is the moſt *valiant*, the moſt *wiſe* man that is. *Valiant* he is, for his whole life is a *warfare* againſt the *world*, the *fleſh*, and the *Devil*: *Wiſe* and moſt *prudent* he is, for he ſo well *expends* his minute of *time here*, that he may live eternally *happy hereafter*.

Many,

LXXXVI.

Many, who are *Dunces* in their *own professions*, will undertake to dispute like *Doctors* in every *other Art*. But I know not a greater *probate of folly* than this: for besides that it manifests an *unsetled mind*, to pursue such *diversity*; he cannot chuse but betray his own *ignorance* in *every thing*, who is so ill skill'd in his *own Art*.

LXXXVII.

If I intend to *give*, I will not so long *delay*, as to suffer *importunity*: for then I rather *sell* than *give*: for what is got by *prayers*, *intreaties*, *submissions*, is ever accompanied with *shame*; and it is a *dear purchase* that is so bought. Yet many there are that never give without it, and have neither the *skill* nor *generousness* to find out *fitting objects* for their *liberality*.

LXXXVIII.

Nothing is unsuperable to diligence and patience. But they shall be things of high *excellence* or *value* that shall put me to that *exercise*. For otherwise the life of a *Gally-slave* were to be preferred.

LXXXIX.

Goods hastily gotten keep like *summer fruit*, little distance between their *generation* and *corruption*.

XC.

A wise man will not speak the truth at all times: nor an honest speak an untruth at any time.

XCI.

The *conscience* that is *stained* but with one self-knowing *dishonest action*, is with much labour *restored*, either to *peace* or *purity*. For when we waver between *dishonest commodity* and *probity*, and are corrupted by the *worse*, if our nature be *ingenuous*, *shame* and *infamy* will like a *thorn*, never suffer us to stir without *pricking*; or else the vile disposition of the ill *act* will so *defile* us, that it will render us *impudent*.

XCII.

There are three things requisite in a *Christian*; *Purity* of *heart*, *verity* of *speech* and *goodness* of *action*.

XCIII.

Quarrels are *easily begun*, *hardly avoided*, and *difficultly ended*. For what one hath done, either cannot undo, but mutuall *consent* must make the *accord* perfect.

XCIV.

In sickness our *distemper* makes us *loath* the most *natural meat*: In *anger* our *fury* makes us *vilifie* the most *wholsome advices*.

Obstinacy

XCV.

Obſtinacy is *advantage* to our *enemies*, *trouble* to our *friends*, and the aſſured *overthrow* of *our ſelves*.

XCVI.

Speedy proſecution crowns a preconſidered action: yet after *conſultation* there muſt be a ſeaſon of *rumination* before *execution*.

XCVII.

It is frequent with many, upon every ſlight and trivial demand to pawn their *reputation*. A moſt inconſiderate thing. For what is ſo often *lent*, and *paſſeth* ſo many *hands* upon every occaſion, cannot but loſe much of its *luſtre*, and receive *ſoil*.

XCVIII.

The *ear* is as much dulled and blunted with a *tedious diſcourſe*, as an *inſtrument* is with *much uſing*.

XCIX.

Is *pain*, *ſickneſs* and *loſs* ſo contrary to us? and *health*, *wealth*, and *pleaſure*, ſo amiable to our nature? Here on earth we cannot have *one* ſort without the *other*. O my God make me therefore *wiſe unto ſalvation:* that I may have always *pleaſure* and never *pain*, *health without* danger of *ſickneſs*, an abyſs of *wealth* without fear of *loſs*.

The

C.

The delight, that *news* gives to the *ear* is like that of *smelling* to the *nose*. We gather a *flower*, *smell* to it, and *throw* it *away*; we ask, *what news?* *hear* it, and *consider no more* of it.

CI.

Difficulty of atchievement *stupifies* the *sluggard*, *advises* the *prudent*, *terrifies* the *fearfull*, *animates* the *couragious*.

CII.

I will *obey* my *parents*, *honour* my *superiours*, *love* my *equals*, *respect* my *inferiours*, *wife* and *children* shall be dearer to me than *my self*. But *none* of all these, nay, nor *all these* shall be prized by me like *Truth*. Nay, what are *all these* if *truth* be wanting, which is the *ligament* that binds all these together?

CIII.

Even to a *considerate* man, that hath preconsulted the little *pleasure*, the great *hazard*, it is hard to deny himself his own *desires*. The *gowty* man will *drink wine* though it cost him a fit. And this may be the difference between a *sapient* and a *prudent* man: *That knows* as much, if not more then *this*; but *this* guides himself by his *knowledge*, *that* is governed by his *appetite*.

CIV.

No man is born to so unhappy a condition, that he must *lye* to *live*: and therefore base is that spirit that will *flatter* to augment a competency; and *little wit serves to flatter with.* For how easily do they work that go with the *grain?*

CV.

As *Light* not only discovers the gross *substances* of things, but their *figures* and *colours*; so *wisdom* not only perceives the *actions* themselves, but the *affections* with which, and *intents* to which they were done.

CVI.

The *eye only* sees, and yet seeth not *alone*: for *separated* from the rest of the members it is *deprived* of that faculty: so the Grace of *Faith onely* justifies, yet it is dead if severed from *good works.*

CVII.

Rarity deceives the *judgment.* For what we have *not* formerly *seen*, we *admire* as excellent, before we consider. But wisdom first consults the *nature* and *uses*, and often finds *sterility* in those things which others *wonder* at; and contrarily in those things which frequency makes *despicable*, wisdom discovers good *profit*; in many things this age examples this: For

new

new and incommodious *fashions* of *building*, *diet*, *cloaths*, are more sought after than the *desired* yet *wise* customs of our *Forefathers*.

CVIII.

As a *curst* and *churlish entertainment* is hateful to every Guest, so a *cogging* and too *obsequious* one to a free noble nature is loathsome.

CIX.

Perturbation to the *mind* is as *smoke* to the *eyes*. The one troubles the *intellectual*, the other the *sensitive sight*. In both there is *pain* and *incumbrance*.

CX.

Surely 'tis the property of *wisdom* to be *slow of belief*; for if by the observation of those that we are *well acquainted* with, we see such impudent *forging*, it is warning enough to a discreet man to be of *temperate belief* in *common entercourse*, yet without the spirit of contradiction.

CXI.

Of great *vain-glory*, but small *virtue* is that man that steals the praise of *other mens actions*, by relating them as *his own*. But these beggarly *borrowers* alwaies prove ignominious *Bankrupts* at last.

CXII.

He that loves not *honesty* solely be-

cause of *its self*, and the *goodness* and *beauty* that is in it; but *partly* for *its self*, and as *much*, if not *more*, because it holds a *reputation* in the world, will be found often intermitting.

CXIII.

No *religious duty* doth so purifie the heart, as the often receiving of the *Sacrament*; if we do it with serious *examination*. For *that house that is oftnest swept, is cleanest*.

CXIV.

If the question were asked me, *what were the most beautiful thing in the world*? I would answer, *Honesty*.

CXV.

A *sick* man distasts those *meats* which in *health* he delighted in: so those that have formerly *loved* and *delighted* in us, and are now *displeased* with us, even our *best duties* do disgust.

CXVI.

Nothing more common and general than death; and yet because it happens to particulars but *once*, and there is no knowing it *twice*, nothing more rare and *strange*. But since it is so *certain*, *wise* is the man that will not pretermit any occasion that may *familiarize* it to him; which will both take away the *strangeness*, and mitigate the *terrour* of it. *Busie-*

CXVII.

Busie-bodies are like *monkies*, so full of medling, that at last they do themselves some *shrewd turn*.

CXVIII.

If there be any way to preserve ones self from the *inconveniences* humane *frailty* is apt to fall into, it is *often to consider those actions and persons we love*. For though our *affections* may carry us awry, and do, and their importunities will answer a *single* or *slight consideration*; yet it will hardly answer a *serious* and *reiterated* one, which will admit nothing that is either unprofitable or dishoneſt for *our selves*, or prejudicial to our *friend*, or *neighbour*. This rule serves only for those that are of *honeſt dispositions*. As for others, 'tis their *study*, either *profit* to themselves, or *mischief* to others.

CXIX.

It is seldom or never that a *peremptory man* either riseth to *honour*, or increaseth in *wealth*. For eminency in either of both these is attained unto by many *circumstances*, and many assistant *helps* and *counsels*. For *one* mans labour will do no great work.

CXX.

Sin when it tempts us with *profit*, it speaks like the *Silversmith* that made *shrines* for *Diana*; Sirs, ye know that by this trade we get our living; If with *pleasure*, then like the *blind watchmen Esay* inveigheth against; Come, I will fetch strong wine, and we will fill our selves with strong drink, and to morrow shall be as to day, and much more abundant.

CXXI.

The *transitory* being of all worldly things teacheth us, not to hope for a *perpetuated delight* from them.

CXXII.

Nothing torments a *loving heart* more than the *loss of his favour he loved*, and hath been benefited by, yet least feared would fail.

CXXIII.

There is an Art, which I may call the *Civil Art*: that is, to be free in *courtesie*, and loving in *society*; yet that neither of these shall *encumber* our *own* proper *fortunes*, for the *advantage* or *pleasure* of those who are no more than *familiar Acquaintances*.

CXXIV.

Heedless men have many times great advantages toward the attainment of *wisdom*,

wisdom, yet lose the *kernel*, because they will not crack the *shell*. But *observing Judgments* not only look at the *action*, (whose out-side may be *profitable*, though not *pleasant*;) but consider the *circumstances*, what was *defective*, what was *well*: so that they learn of *wise men* to be *wiser* than they, and have the *after-wit* (which they say is best) from others *examples*. And this is *cheapest*, though I confess not so *impressive*.

CXXV.

Too much to *applaud* a man to his *face*, though for a good action, is little removed from *flattery*: but to *smooth* ones *imperfections* is the very Quintessence of *baseness*.

CXXVI.

Servants, that have credit either with Master or Mistris, if they have *honesty* and *discretion*, may be *profitable* to both. Yet is not the *commodity* so great, as the *mischiefs* will be, if they have malicious and *crafty heads* for their *proper ends*.

CXXVII.

It is to a Christian consideration one of Gods greatest mercies, *that this world is full of troubles*. For if we so much *court* her now she is *foul*, what would we do if she were *beautiful*? if we take such

pains to gather *thorns* and *thistles*, what would we do for *figs* and *grapes*?

CXXVIII.

If we tender our *own peace*, we must not entertain those into our *society* and *friendship* that are of *suspicious natures*. For as it is a *torment* unto themselves, so will they never leave urging those they have familiarity with, with their *idle* and *troublesom apprehensions*.

CXXIX.

True love pardons and suffers many imperfections. But not to take notice of *scandalous crimes* is not *love* but *stupidity*.

CXXX.

It is observable to see how absurdly men will *force* and *strain* all their wit to the maintaining of a *ridiculous affection*, by striving to make every good thing *appliable* to the *commendation* of it, and for the most part, most *improperly*.

CXXXI.

A gentle *acceptance* of *courtesies*, is as material to maintain friendly *neighbourhood*, as *bountiful presents*.

CXXXII.

It is good to *suffer twice*, before one *complain once*: for those that *often*, though *justly complain*, come with *disadvantage*; especially if it be to a party that

that is not very favourable to them.

CXXXIII.

He that desires but what he may, may have what he desires: and therefore he that is *scant* in his *desires*, hath plenty even in a moderate estate.

CXXXIV.

To *bear* crosses and afflictions is the part of *Christian resolution*, yet *heathen morality* can act it. But to suffer them, and *be thankful* to God for them, is the sole and peculiar property of admirable *Christian Faith*.

CXXXV.

Few there are that will part with their affections to purchase Truth. For we easily credit the tale of a *slanderer*, whom we *love*, against an *indifferent* person; when we will scarcely endure the true relation of *honest* lips, in the true information of the *vices* and *villanies* of those we *favour*.

CXXXVI.

The inconveniences of *promises* are so many and dangerous, that it were better to be liable to the censure of being of a *tenacious disposition* (which nevertheless one may by wisdom avoid) than to be enthralled by *fetters* of our own making; whereby we are inforced many

times to purchase our own *liberty* with the great *discommodity* of our own *affairs*; or else to break those *shackles* with that *violence*, that our *reputation* must *suffer* sore *bruises*.

CXXXVII.

Eminent evils are by *providence diverted*; those that are *fatall*, by *patience endured*, and *all* by *wisdom profitably used*.

CXXXVIII.

When the *greatest*, and those that should be the *gravest Councils* and *Courts* in a Common wealth are ordered *tumultuously* & *contentiously*, it is an apparent symptom of a *sick* and *languishing State*. For when the *chief* and those that are the *first-moving wheels* keep not *true time*, all the rest are *misled*.

CXXXIX.

Those that hastily censure other mens *good* or *ill conduct* of their affairs are commonly far off from the right *judgment*. For though *prosperous event* be the happiness of *endeavour*, yet *circumstances* are considerable parts of every undertaking: and he that is ignorant of these, *barely* and *grosly* knows the *action*, but not the *nature* of it. And especially those businesses, which have *many agents* and *patients*, cannot *rightly* be censured, but by

by those that *well understand* the parties.

CXL.

He that desires to gain and preserve a *repute* either of *honesty, magnanimity, learning*, or any other *praise-worthy quality*, must onely *consort* himself with men *like affected*: and by no means admit the society of men of *debauched conditions*. For though happily he may *preserve himself* from accompanying their *foul acts*, (which is difficult to do;) yet men of judgment do not discern a mans *dispositions* by any way better than by observing his *consortship*: and by that means he shall be *reputed* such a one.

CXLI.

To *fear death*, is alwaies to live in the *pangs* of *death*. For most true it is, *Fear is more pain than pain*.

CXLII.

It is worth the observation, to hear *the poor man sing to his plow*, and *the rich man fret in his palace*, and torment himself. This shews *it is the mind, not the fortune, that makes us happy*.

CXLIII.

The *over labouring* our thoughts in our affairs doth not *enlighten*, but *thicken* the judgment.

The

CXLIV.

The *life* of *life* is *society*; of *society*, *freedom*; of *freedom*, the *discreet* and moderate *using* it.

CXLV.

The greatest *wisdom* of *speech* is to know *when*, and *what*, and *where* to speak the *time*, *matter*, *manner*. The next to it is *silence*. For though silence seldom *helps*, yet sometimes it hath its *advantage*, but at the least it is *innocent*, and leaves us a perfect liberty without *incumbrance*; when *men of many words are entangled*.

CXLVI.

None so inferiour, but the variety of occasion makes them often necessary: And therefore 'tis good discretion so to manage all *sorts* of men by our *courtesie* and *affability*, that they may with alacrity offer themselves to our *purposes*.

CXLVII.

It much conduceth to our tranquillity not to *animate expectation*: for it both *augments pain*, and *diminisheth pleasure*. For if we fearfully *expect evils*, though unavoidable, we are then *hurt before we be hit*: If longingly we *expect good things*, then is the *pleasure* of the instant of enjoying *defloured*; which is so much the

greater,

greater, by how much the more *unlooked for*. Yet I deny not *providence* in our actions and lives; but I would qualifie the *injury* that *expectation* will bring.

CXLVIII.

If we did as certainly *believe*, as we do often *discourse of Gods providence* in every action, it would give us *courage* in our *enterprises*, *and patience* in our *sufferings*. For if God have the over-*ruling hand*, and I make him my *friend*, when the undertaking is for my *good*, I fear not the *power* of any *adversary*; for nothing is able to stand before him. But when my weak and sinful apprehension desires and endeavours that which I *think good* for me, but his most clear *wisdom* knows is *hurtful*; if I *miss* my desire, there is not only cause of *patience*, but of *thanksgiving*.

CXLIX.

Those actions that are directed by *reiterated considerations* are not unlike things that are *double-guilded*; not only more beautiful, but more *durable*. And indeed time ever advantageth those courses: whereas *hasty undertakings* are like *meteors*, that *amaze* at first, but in time grow *contemptible* and *vanish*.

Many

CL.

Many *free dispositions* have overthrown *great fortunes*; not altogether by their *meer liberality*, but through their *ignorant dispensing* their bounties, not considering the *extent* of their gifts; which if they had advisedly thought on, might have been done in such a *due measure*, as their own *undoing* might have been *saved*, at least *moderated*. And *giving untold handfulls, is rather profuseness than Bounty.*

CLI.

The common practise is, *to vilifie other mens favours to magnifie our own*: but better it is to antipractise this. For where men see their *bounties* augmented by the *receiver*, it is their encouragement to bestow *more*: And men will more gently be *manacled* with our *benefits*, when they can *walk easily* with them.

CLII.

It is an unpleasant sight, to see men follow their *sports* and *recreations* with *fretting* and *chafing*: Like the *leak of a Ship*, the *water* that should *carry* it, *drowns* it; so that, which should *recreate*, *torments*.

CLIII.

Those that are *froward*, and unwilling to *receive replyes*, are double unhappy:

unhappy to be, because they are *indigent* of *knowledge*, and *abhor* the *means* to *attain* it.

CLIV.

How mad are men in their *mis-conceits*, and commonly in those they are more *stubborn*, that *constant* in Truth.

CLV.

A *Christian* of all others must necessarily be the most *merciful* man. For he considering the great *debt* of his *sins*, and his little *ability* of *satisfaction*, and how freely these were *satisfied* for by *another*; how can he be backward in forgiving *others* that are culpable to *him*? Nay more the *condition* of his *pardon* stands but by the exercise of his *mercy* towards *others*. Mat. 18. 33.

CLVI.

'Tis a great curse for a man to be given over to that *blindness*, that he *loves flatterers*, and *hates friends*.

CLVII.

A tedious condition it is, to be obliged to those, whose *frowardness* is more *irksom*, than their *bounties pleasant* or *advantagious*.

CLVIII.

We shall receive more satisfaction from a *modest* mans discourse, than from a *confident* speaker, For *that* fears

the

the detection either of *folly*, or *untruth*; *this* neither *fears*, nor *declines* any thing that should temper his *forwardness*.

CLIX.

Necessity was the parent of Industry: And if we enquire the *original* of *great* and *admirable actions*, we shall find that *great wits* sacrificed were their *founders*.

CLX.

The knowledge even of the meanest things is not to be slighted, for it may conduce to the conceiving of *higher matters*. For most of those things that are *excellent*, are of themselves, of so *exalted* a reach, that we cannot look upon them, except we *raise* our selves, higher than our selves, by standing upon things of *inferiour account*.

CLXI.

It is good for our peculiar content, strictly to *examine* our own *natural imperfections* (and with as little reservation as may be:) for I doubt not, but we shall observe so much, as will make us better *bear with* the *perverse injuries* of *others* toward our selves.

CLXII.

Those, who look for *perfect happiness* any where but in *God*, who is *the plenitude of all good things*, are like the blind *Sodomites*,

Sodomites, who groped for the door of *Lots* house, but could not find it.

CLXIII.

Those, who have no other ways to preserve their *reputation* but by *lying*, are like them that assist the decayed *natural heat* of the *stomach*; are for the *present refreshed*, yet not *preserved*; but *precipitated* to their *destruction*.

CLXIV.

It is difficult to conceal either Love or Hatred. For there will be many emergent occasions, wherein the *Heart* cannot resist the *discovery* of its *Affect*.

CLXV.

Our *passions* are like the *Seas*, that of their *own nature* will *swell* and *boyl*, but *more* if they be agitated by the *winds*: and *passions* are outragious, if moved by *external occasions*. But as God hath set *bounds* to *those*, so we by his assistance should to *these*. *So far* they shall go, and *no farther*.

CLXVI.

To be *direct* and *just* in our *dealing* is a vertue most precellent: yet this *alone* is not enough to *gain love*. But this with a *loving disposition* never fails. But the most immediate mean of *winning*, is *to be loving*.

For

CLXVII.

For those *sharp jests*, which we can as *sharply* and *suddenly retort*, we think our selves well enough *revenged*. But if we *fail* in that, then commonly we boil with *hatred* and *revenge*, and hold our selves engaged to answer that with *cruelty*, that we could not *wittily*: which perhaps was spoken but merrily, though *undiscreetly*.

CLXVIII.

Till *silence* be enjoyned to *contentious persons* there will never be end of *quarrels*. For what hath been *cured* by wise *composition*, will be freshly *wounded* by *undiscreet language*.

CLXIX.

It is a good Christian rule not to *think* the *worse* of our *brethren* for the *malevolent report* of the *wicked*, nor to *flatter our selves* for their *commendations*. For (commonly) to be *praised* by a *wicked person*, is to be *praised* for a *wicked action*.

CLXX.

Contentious persons are always busied in making *nets* for *others*. And it seldom fails, but in some they are *caught themselves*: and then none more *unskilfull* how to *unwrangle* themselves.

Even

CLXXI.

Even *enemies* to a *wise man* are in some sort *friends*, in many things *more commodious*. For in some faults tender *friends* are loth to *controle* us, and our *imperfections* they are those that our *enemies* hunt for. And a *wise man* will *amend* his *faults*, though an *enemy reproach* him with them; but a *fool* will be incensed to a more *sottish peremptoriness*.

CLXXII.

How *ignorant* are the most *learned*, that their best wits cannot decide what to *credit*: in *some* things too *credulous*, in *others* too *incredulous*; in *some* things *denying* the *power* of nature and natural means, in others too much *advancing* it. And *the most intelligent are liable to error*.

CLXXIII.

The observation in what a *circle* all things turn, (this man now in *disgrace*, afterwards in *favour*, now *happy*, anon *miserable*;) should prepare our minds, that no *ill* might come *impetuously* upon us, nor the flattery of *prosperous fortune effeminate* our resolutions.

CLXXIV.

Inconsiderate *rashness* may *lessen* the evil of a *mischance* done by us, but it cannot *fully absolve* us from it. For *Reason*

ſon is given unto us, that in all our actions we ſhould *govern* our ſelves by *advice* of it.

CLXXV.

Moderation of *paſſions*, *judgement* in *counſel*, *dexterity* in *affairs*, are the moſt eminent parts of *wiſdom*; yet a *wiſe man* may be diſcerned in things of *leſs conſequence*, as in *apparel*, *ſervants*, and *ſports*. His *apparel* rather *decent* than *coſtly*; not hunting after *novelties*, nor *cynick* in whats *obſolete*. His *ſervants enough* for his *uſe* and *quality*; and thoſe rather numbred by their fit *places* of *ſervice*, than by their *names*. His *ſports* ſufficient to *recreate*, not *ſatiate*; and thoſe *generous*, not *ruſtick*.

CLXXVI.

A *godly man*, that endeavours to be throughly acquainted with the *corruptions* of his *own heart*, will cenſure more *favourably* of an *injury* done to *himſelf*, than to *another*: becauſe he fears the violence of his own *depraved affection* will be too rigorous in its *own intereſt*.

CLXXVII.

We ſeldom ſee a man ſo tempered, that he is free either from *baſe Sycophantizing*, or *curſt Satyrizing*.

When

CLXXVIII.

When we are perſwaded (or rather convinced) that the *opinion* of *many*, and it may be the *moſt wiſe*, is *contrary*, or at leaſt not the *ſame* as *ours* is; it ſhould move us to theſe two things: Firſt a more ſerious and weighty *conſideration*, and then if our reaſons cannot be ſatisfied with their arguments, yet in the ſecond place it ſhould impoſe *ſilence* upon our ſelves.

CLXXIX.

Honeſty is ſilently *commended* even by the practiſe of the moſt *wicked*: for their *deceit* is under the colour of *honeſty*. And ſimply conſidered, *honeſty* is the *beſt* thing; but wiſely managed, it is the moſt *profitable*.

CLXXX.

It is not eaſie to impoſe the tongues ſilence upon the hearts grievance. But yet I would *conſtrain* it, though there were no *prejudice*, and indifferent *occaſion* to *diſcloſe* it: becauſe till the importunity of *affection* were *qualified*, it would rather reliſh of *paſſion* than *reaſon*.

CLXXXI.

It is incredible how much *one unquiet perverſe diſpoſition diſtempers* the *peace*, *proſperity* and *unity* of a whole *family* or *ſociety*

ciety. For they seldom stand *alone*, the matter, if they did so, were not great. But they having begun, then *partaking* and *contrarieties* arise; and the contagion *spreads* like a *strong herb* in *portage*, every mans mess savours of it.

CLXXXII.

Those *Fractions* amongst *friends* that have not been *timely composed*, are like those *joynts* that were not *presently set*: both more *difficult* to be *set*, and more *painful sufferings* in the setting.

CLXXXIII.

When *Princes* and great *Magistrates* commit *heinous* and *crying sins*, such as God punisheth a whole nation for, we must think Gods hand is in this *sin*; but not in the *pravity* of it; for that is against his liking: but *permits* it for a *punishment* for the people. The *evil* of the *sin* is *theirs*, the *evil* of *punishment* for *sin* is *Gods*.

CLXXXIV.

The *common people* like brute *beasts*, if *one* foolishly rush into *danger* or *tumult*, *all* the rest follow: observing *who* leads, not *whither*.

CLXXXV.

Let us but wisely observe our selves, and

and we shall see how strongly *affection* will plead against *reason*, for a matter of *no account*: Nay, where our *person* and *estate* shall *suffer* much, and our *affection* enjoy but a *momentary satisfaction*. Neither doth *affection* alwaies press us *peremptorily* by *absolute command*, but often adventures to *attach* our *reason* by *discourse*, as it were *rationally*, but yet *subtilly*. Therefore by our selves we may easily conceive how advantagious a circumstance it is to *gain their affection* with whom we *have*, or *may have business*.

CLXXXVI.

There is a *base-conditioned* sort of creatures, whose *affections* are *bought* and *sold* by *Hopes*.

CLXXXVII.

It is an example of a *deplorable nature*, and of the *worst aspect*, both in a *publick state*, and *private family*, to see *detestable faults*, not only *not punished*, but the perpetrating *persons* grow greater in *favour*, and more *insolent* in conditions.

CLXXXVIII.

A condemned person not legally put to death, is murthered, not executed: and to *judge ill* of any *unheard*, is not bare *injury*, but high *injustice*.

Fowler.

CLXXXIX.

Fowlers set not the *same* sort of *grins* for the *same* kinds of *fowls* at *all seasons* of the year, but *vary*: neither do the *crafti-masters of subtility* deceive, though the most *ignorant* Gulls, by *one* only *trick*. For *a very dogg will abhor that room whence he is often beaten.*

CXC.

Guicciardin incites his *countrey-men* to their pristine vertue by remembring them, *That to be a Roman is a most glorious name, if accompanied with vertue; and their shame is doubled, if they forget the honour and renown of their Ancestours.* But *Christians* have *more reasons* to enflame their hearts to *zeal* and *piety*; since their *comportment* is not only exposed to the *view* of *men* and *Angels*; but to a most pure essence, and strict observer, *God himself.* And what *profession* was ever honoured with *better examples* then ours, *Christ* and his *Apostles?*

CXCI.

That *Master* is never *well served*, that doth not carry an *esteem* with his *servants* who should be readier to *believe* their masters *commandments* are *wise*, than *dispute* it amongst themselves. And above all things, a master must be carefull that his

his servants be not *eye-witnesses* of any *base* or *absurd action*.

CXCII.

Pleasures moderately used are *pleasant*, but *immodestly* and too *frequently*, prove *scurrilous* and *nauseous*. So while, we too *greedily pursue* them, *we over-run* and *lose* them.

CXCIII.

What is the advantage of men *greatly learned*? they *labour* to be *unsatisfied*, to *know* how *ignorant* they are; and increase of *knowledge* is but increase of *appetite* to have *more*.

CXCIV.

Rely not upon men whose *predominant humour* is *covetousness*. For they *love* nothing so well as *wealth*, nor *fear* nothing so much as *poverty*. Therefore if *their gain* and *your good* be opposed, and they have power to make *choice* of either, imagine the *sequel*, though against their *promise* to *you*, and your former *obligations* upon *them*. Either *choose* a man that *loves you above all things*, or which is better, *Honesty*.

CXCV.

The same shoe fits not all mens feet, nor the same reason weighs with every man.

CXCVI.

He is far from a *wise man*, that the many examples of *this age* have not tu-

tonred to a *safe* and *wary carriage* in his *speech*.

CXCVII. Often to consider that *Christ* by his *passion* hath not only gained *remission* of our *sins*, and *absolved* our great *debt* to God and his *Law*, but hath *purchased* all our right to our *worldly blessings* and to *heaven* itself; will make our hearts tender and pliable, not only to *forgive* our *brethren*, but to behave our selves with all *Christian bounty* toward them.

CXCVIII. Him that is a *Baud* to ones *lust* we account *base*, and why not as well him that *Flatters*? For *this* incites the *mind* to *ill*, *that* but the *body*: and therefore *this* the *worse*.

CXCIX. The *froward peevish disposition* is like the *wind*: no man knows *whence* the *cause* of it is, nor *whither it goes*, nor *how long* it will last: but while *it is* all are *troubled* with the fearful *noise* and *rumbling* it makes.

CC. Though in a *necessary denial*, yet I would express a *grief* to be *unable*, rather than an *unwillingness* to *satisfy*, except it be to those that are *importune* and *impudent*; and their *resolute answers* should rid me of further *trouble*.

CCI. Those that are *wise* neglect not to weigh *old* and *common precepts*, and to

govern

govern themſelves *by them*; whilſt *Novelliſts reject* them as *thred-bare*: and looking for *freſher* accept of *worſer*.

CCII. To judge a man *without anger*, becauſe we never *ſaw* him *moved*, is to ſay *the flint is without fire*, which indeed ſtruck againſt *wood* or *many other* things, *diſcovers not* its *property*; but againſt *ſteel* ſhews its *nature*. And *no man is tempered againſt all occaſions*, though againſt *many*, and it may be, *moſt*.

CCIII. The *Indies* have not made the *Spaniard rich*, neither is any man made *wealthy* by abundant *comings in* but by the *few occaſions* of *ſpending*.

CCIV. In *Phyſick* the *relapſe* into a former diſeaſe is cured by the *ſame medicines* that were *firſt uſed*: yet becauſe the *relapſe* is more *dangerous* and *difficult*, there is *added* to the former medicines more *operative vertue* and *oftener application*. *Contrition* and *Confeſſion* are the medicines of a ſick *ſinfull ſoul*; and for a *relapſe* into a *former* ſin, we muſt *uſe* theſe medicines, both with more *fervency* and *frequency*.

CCV. Obſerve we thoſe that are *cleanly* and *neat*, yet without *curioſity*; and commonly they are *thriving*: for with it there goes a diſpoſition of *induſtry*.

Whereas those that are *slovenly*, are commonly *lazy*, and that is the *road* to *poverty*.

CCVI. *Unkindness* among *friends* is like a *brack* in a *garment*; unless *timely stopt*, *ravels* from *top* to *bottom*.

CCVII. As the *Soul* is the *form* and *excellency* of *every creature*; so is *modesty* the very *life* and *being* of a *beautiful womans commendation*.

CCVIII. A *wise parent* more *patiently* suffers the *death* of his *children* than their *wicked* or *debauched actions*.

CCIX. Those, whose *dispositions* are *retired*, are commonly *wiser* than those that are *jovial*. The reason is *excess of joy dilates the spirits*: whereas the *other* disposition *unites* them, and *adapts* for *consideration*; which is the *parent* of *wisdom*.

CCX. There is an *odious* spirit in *many* men, who are better pleased to *detect* a *fault*, than *commend* a *vertue*.

CCXI. Those *trees* that grow *wild* in our fields we *neglect*, but for those that grow in our *garden* we observe the due times of *pruning* and *cutting*. If we be planted in *Gods Garden*, we shall be *cut* and *pruned* by *afflictions*: For *God chastiseth every Son whom he loveth*.

These

CCXII. These four are the chief ways of *perpetuating* our *memory*: *Books*, which require a *good Head*; *Valiant acts*, which require a *courageous Heart*; *Children*, which require an *ability* of *Body*; and *Building*, which requires a *replenished Purse*.

CCXIII. *Such a man is to be imitated and admired, that had rather suffer injury, than do it*: & that not out of a *sluggishness* and *dulness* of nature, but out of *good morality* and strong *oppositions* against *affections*.

CCXIV. How *agreeable* are those *courtesies* which we *wished*, and are *conferred* upon us before we could *ask*!

CCXV. There are a sort of men that *find fault* with *other* men for those *very faults*, wherein *themselves* are most *faulty*. Surely hoping to *divert* other mens *observations* from *their lives*. These men think to *hide* themselves behind a *thred*.

CCXVI. It is as bootless to endeavour to *win some* men by *gentle usage* as to hope to *tame* a *wolf* by *stroaking*.

CCXVII. It is a *help* to *tranquillity* *lightly to esteem ill reports*, that are *falsely cast* upon us, and those that are *deservedly*, to make them *admonitions* to us for our *reformation*; and not to be incensed to a *wilful prosecution*, for that will *multiply* our *vexation*.

CCXVIII. O Lord, how great is thy *mercy* to mankind that thou oftentimes *withdraweſt* thy *bleſſing* from *ſtrong means*, and ſo makeſt them *ineffectuall*: and again thou *inſpireſt weak* helps to effect *great matters*! This thou doſt, knowing our wicked natures would *adore thy bleſſings*, not *thee*, if the ordinary *beſt means* ſhould be *infallible*. And if thou ſhouldſt *never* go along with the *means*, how *lazy* ſhould we be! and ſo become *loath ſom drones* in thy ſight.

CCXIX. It is a moſt *unfit time* either to *undertake* or *conſult* of any *weighty buſineſs*, when our *minds* have newly been *ſtirred* with any *violence* of *paſſion*; let it be either of *anger*, *grief*, or *fear*. For a man may as well *conſult fighting*, as *then*.

CCXX. *None more impatiently ſuffer injuries, than thoſe that are moſt forward in doing them.*

CCXXI. I have ſeen men *diſcommend* thoſe things, which have been *ſpoken* by one, whom they have *not much affected*, and *commend* the ſelf-*ſame* things delivered from anothers mouth, whom they *love*. Theſe, methinks, reſemble thoſe that *praiſe* the *ſame liquor* out of a *glaſs*, and *diſpraiſe* it out of a *bowle*.

CCXXII. In *War*, when every man ſeeks

seeks to *save one*, *all* is *lost*. In a *Common wealth*, when every one greedily applies himself to his *own profit*, the *publick suffers*. So in a *Family*, when every one endeavours *mastership*, *all* are *disordered*.

CCXXIII. In a *State* nothing is more *requisite* than to preserve to *every office*, yea to the *meanest*, a good *repute*. For *the first step to disorder is the contempt of Magistracy*: and that as well of the *lowest degrees*, as the more *exalted*.

CCXXIV. I would endeavour to strangle all *ill conceits* of a *parent*, even at their first *beginning*, though there were too much *occasion* for them. But to *aggravate* any upon never so *just grounds*, is a degree of *Parricide*.

CCXXV. That *Religion*, which principally intends *internal integrity*, and is exercised with *external decency*, is far more *holy* than that, which by *external glory* and *pomp*, incites more *ocular admiration* than *inward sanctity*.

CCXXVI. If I could I would *labour*: and if not *able* to *labour*, the law of nature would allow me to *beg*: but rather than *steal*, I would *dye*.

CCXXVII. A man may be a good *practical Moralist*, and no *Christian*, but a man cannot be a *good Christian*, and an *ill Moralist*.

CCXXVIII. Those *women*, that desire to *marry* such *dolts* as they hope to *govern* and *rule* as they list, are like those that spend all their life time in *leading* of the *blind*.

CCXXIX. *A fault opportunely rebuked is like a cure timely taken: then* both alike *easily cured*; but when *time* hath given *strength* and *growth*, they both pass from *dangerous* to *deadly*.

CCXXX. The life of a little *sick Infant* is as hazardous and hopeless, as the safety of a *small Bark* in the Sea, *unballanced*, and without a *steers-man*. Every *wave*, though not *rough*, *tosseth* and *endangereth* the *safety* of it. So these *little ones* wanting *strength*, as the *ballast*, and *reason* as the *steers-man*, by which they might either *help* themselves, or *direct others* for their help, *small infirmity dissolves* them. But God manifests himself *most* where there are *least* natural *means*, and by his goodness they are *preserved*.

CCXXXI. Wisely used, it may be a discreet course, when our *friends* are *afflicted* with the calamity of some *great loss*, to *amuse* them with the danger of a *greater* dependent *misfortune*, if their wisdom and patience do not well provide for it: so whilst their minds are busied with

with the *consideration* of a *greater* matter, the other will be *swallowed* up, and the happy *safety* of what was *most feared*, will *annihilate* the *sorrow* of the *other*.

CCXXXII. Many times when we are in heavy *affliction*, and are *desperate* of all *outward means*, our *Faith* is more *strong* then afterwards, when God hath mercifully *delivered*. Yea, how far doth the *Devil* prevail to make us (when escaped) even *worship* the *vertue of those means*, which in our calamity were but either *cold*, or no *comforters*.

CCXXXIII. *It is the wisdom of a man to be always armed against casualties, and the advantage of a Christian man to be best armed.* Our little *moment* of time is obvious to many *dangers* and *afflictions*, & these *such*, as *one stroak* of them is able to *kill* us: as the *loss* of *wife* the *greatest*, of *children* the *next*, of *estate* and *fame*, and many the like. In *how many*, if not in *all* places do we *lye open*! But *Faith* in Gods *providence* that he orders all for the best, is a compleat *armour* of *defence*: therefore let us never be *unharnessed*.

CCXXXIV. How *disconsolate* a thing is it to *journey alone*, and to be *benighted* in fearful *darkness*, and in a *dangerous passage*! And how are we *refreshed* if we

meet with *well-known acquaintance* that will *accompany* us! Such *like*, but *far exceeding* is the *comfort* of *cordial friends* in *affliction*.

CCXXXV. Those *disputations are fruitless* and *contentious*, where the *Authorities* of *learned* men are objected, and not *Reason*.

CCXXXVI. That *State* is *happiest* and prospers best, where the people rather *obey* the authority of the *ancient* and *fundamental Laws*, than *dispute* the *wisdom* and *policy* of the first *Institutors*.

CCXXXVII. Those, who govern themselves by the *examples* of *others*, and not by the rule of *reason* & *judgment*, are like those, who to the *appearance* have *clear eyes*, yet are *blind*, and cannot walk, but as they are led.

CCXXXVIII. *Friendship is the chiefest comfort of life*, but to *multiply* friendships, and for one man to joyn himself in *many*, is *levity* and *danger*. For no man that is wise, will give *many keys* of *that Cabinet* where his chiefest *wealth* lies.

CCXXXIX. The first *step* of that *ladder*, by which a Christian man *ascends* to *Heaven*, is *humility*: and he who means to *over-leap that*, and so ascend by *the rest*, ever *misseth* them, and *tumbles back* with his presumption.

Those

CCXL. Those are far from *ingenuous dispositions*, who for their *own ends* will *comply* with *ignominious* and *base persons*.

CCXLI. To *servants* I would *give* all *lawful liberty*; as upon just occasions to be absent from my service. But I would not suffer them to *take* it: for if they find a *remiss hand* upon them in *one* thing, it will ingender *insolence* in *all*.

CCXLII. 'Tis not the *plenty* of *meat* that *nourisheth*, but a *good digestion*. Neither is it *abundance* of *wealth* that makes us *happy*, but the *discreet using* it.

CCXLIII. The *interchanging courtesies* of *Friends* is somewhat like the *Philosophers tenet*, that though things may cease from their *present being*, yet nothing is *lost*, for it is resolved into the *first matter*; and so again will be produced into *other forms*: so what is transferred from *one friend* to *another* is not *annihilated* and *lost*, but is *deposited* there, and in apt season will *resuscitate* to as behoveful uses.

CCXLIV. *Discreet patience gives us great advantage*. For when our *hast* makes us *discover* our selves, we *warn* our *enemies* to *arm* themselves before we mean to *strike*: when on the contrary, we might with *ease* have *hit* in what part we would.

The

CCXLV. The very *book* of the *Creatures* doth manifestly teach us that *there is a God.* If we come into a *family*, and see a decent *order*, we easily resolve our selves that there is a wise *master* that *governs.* Behold the whole *world*, (which we may call *Gods Family*) and observe the *variety* of *creatures*; nay, further, their *variety* of *natures*, *preservations* and *uses.* Could all these *frame themselves* or *others?* could they *direct* themselves to their *proper uses* and *ends*, that we see God hath disposed them to? Sure, let but humane reason discourse it, and it will be evident that there must be a *God.* How then is it that *infidelity* is so *general?* Certainly it is the *curse* of *Adam's disobedience*, that he who had so great a measure of *knowledge*, and *sinned* against it, should be *punished* both in *himself* and *posterity* with *Atheisme* and *ignorance.* And as *infidelity* is the *greatest sin*, so for God to *give* a man *over* to it, is the *greatest punishment.*

CCXLVI. It is more honour for a *woman* to *deny* the *undue desires* of a *wanton lover*, than to have *thousands enamoured* with her *beauty*, or other her *natural graces.*

CCXLVII. A man hath *two ears*, and but

but *one tongue*, they say it is, because he should *hear twice* before he *speak once*. A man hath likewise *two eyes* given him to look on *both sides*, before he *go forward* in any enterprize.

CCXLVIII. There are many that have *sold* away their *own* proper *names*, which they have received from a long succession of *Ancestors*, and *bought others* with the additaments of *greater fortunes*. In my apprehension a *parricide* of the *largest extent*, not of *one parent* (which all esteem *horrible*) but of a *whole line*. And more *unpardonable* it is in the *eldest*, or *Heir* of the *House*, than in any of the *rest*; because both the *name* and *wealth* of the family is intrusted to *Him*: and what God hath done to divers families for a *punishment* of *sin*, (that is, to *blot out a name*) *he willingly* and *covetously* pulls upon *himself*. Besides he calls himself by an *improper name*, which given by *another*, he would esteem to be an ignominious *nick-name*.

CCXLIX. It is seldom that any man doth *hurt* himself by *patience* or *silence*; but by *hasty revenge* many have *undone* themselves. What if there be *just occasion* to be *angry*? yet ever it is best to stay till the *heat* of our *passion* be over, because

we

we may *err* in the *measure*: and there is no *time lost*; we may, if there be just *occasion*, be angry *afterward*.

CCL. A *good name* is as a *precious ointment*; and he, that lives *without* it, *stinks above ground*.

CCLI. In a man of *Affairs* these things are required. *Honesty*, not to *wish* or *desire* any thing but what is *just*. Sound *judgment*, to discern what is *profitable*, what *inconvenient*. *Dexterity*, to *use opportunities* that result in all affairs. A *friend* (to advise with) that's *secret*, who may *confirm* him in *a well-chosen* course, and *inform* him if he *mistake*. *Constancy*, to *proceed* in what he hath undertaken upon good grounds. Lastly, *patience*, to endure all the *mishaps* that could not be *foreseen*, nor humane wisdom *prevent*.

CCLII. Both *the wicked* and the *godly fear Gods judgments*, and by them are *deterred* from *evil* actions. But the latter (as *much*, if not *more*) live *sanctifiedly* out of consideration and sense of Gods manifold and *Fatherly mercies* towards them: the *other* never respect them at all.

CCLIII. In true morality it is *better to love* than to *be beloved*. The *one* is of more *fame*, this of more *substance*: *that's* the concurrent *act* of *others*, this my *own probity*.

It

CCLIV. It is wisdom in a man *so far* to inquire of *other mens businesses*, as may instruct and *enable* him for his *own*: yet by no means to *intermeddle* or *interest* himself, no not by others *intreaty*, but upon very good *occasion*; as for *publick benefit*, or *private charity*, or nearness of *alliance*, or dearness of *amity*; and in *all* these with good *caution* too.

CCLV. As in *dispute* the falling into *one absurdity* produceth many *more*: so in *businesses one miscarriage* links it self presently with *many inconveniences*.

CCLVI. There is no *fire* so *small*, but would burn up *all the combustible matter* of the world: nor no mans *desire* so *feeble*, but if he continually seek to *please* it, would at last *ingross all* that could be had, and never *extinguish*, till *nothing more* could be *found*.

CCLVII. Men, who *chiefly intend applause* in their *actions*, commonly *miss* it; but those *seldom* do that *principally intend* their *action*. For he that will *win* the *game*, must look more upon the *mark* than the *money*. If he *hits* the *one*, he *takes* the *other*.

CCLVIII. A man of a *froward disposition* is like a *hedg-hog*, set so round with *prickles*, one knows not *where* to *stroke* him.

The

CCLIX. The first *beginning* of a *good Christian* is *to desire to have good desires* to be implanted in him: and this *little grain* through Gods blessing will grow to be a *great tree.*

CCLX. He is a man of *feeble mind*, that shall *torment* himself for the perverse *frowardness* of *others.*

CCLXI. There is not any thing doth more *mischief* in *marriage*, than when the *one maketh much* of any who hath *injured* the *other.*

CCLXII. Much is the *knowledge* that is gotten by discreet *arguing* and *opposing* of reasons: but when it grows to *contradiction*, there is not a *greater ill.*

CCLXIII. The *æquanimity* of the *mind*, (in which consists the *happiness* of man) being *once lost*, is with much *difficulty redeemed.* As *sleep* being *broken* by disorder, is with *much adoe recovered*; so our *quiet* being *distempered* by *passion*, is *hardly resetled.*

CCLXIV. That man that often *weighs* his *own actions* towards *others*, and with what *affections* he did them, will enable himself the better to *conceive* of *other* mens *intentions* towards *himself* in their affairs; whereas those men that expect that all *others* should court *their interests*,

never

never consider how *they* behave themselves to *others*.

CCLXV. *The lazy mans life is the most tedious, and most perplexed of all mens.* For *industrious* men have both the comfort of *effecting* their *purposes*, and by their providence have *prevented* those *calamities* (either in part, or altogether) which humane condition is liable to; and which fall impetuously upon the *sluggard*.

CCLXVI. It is the part of a *discreet* man not to enter upon an affair of consequence *hastily* or *inconsiderately*, and of a *religious* man, not to do any holy action without *preparation*. For the *meditations* of the *heart* should precede the *words* of the *mouth*. Therefore no way commendable is the course of those, who in *prayer* and *preaching* follow (as they call it) the present *dictate* of the Spirit, but rather indeed of their *own fancy*; and is to be accounted *vain presumption*, and not *spirituall excellency*, as they would have it.

CCXLVII. There are many who are much *disturbed* at other mens *buffoneries*: a great *defect* of *judgment*, to *envy* that which we should rather *scorn* or *pity*.

CCLXVIII. *Unhappy* they are, who never *know* their *friends* but when they are *gone*; First, in *losing* the *comfort* of them

them, when they *may have* it; next, in *desiring* and *wanting* them, when they are *past hope* of having them.

CCLXIX. It is as *absurd* and *weak* to endeavour ones self to a sweet *converse* with those that are *froward*, and to be *sharp* with those that are *gentle*; as to *give* to an *importune begger*, and *deny* bounty to a *modest* man that *wants*.

CCLXX. The *sluggard* if he could truly apprehend the sweet *content* that *endeavour* brings, would *loath* his *nest*; who to *avoid labour* lingers out a *tedious life*.

CCLXXI. It is not the *garment* that is *graceful*, but the *inward proportion* that sets it forth: nor is it *abundance* that is our *blessing*, but a *mind fitly disposed* to our condition.

CCLXXII. If I go the *right way* my self, it were absurd to *deviate* upon any occasion. And sure, he that composeth his life to a *regular honest course*, needs not care for the *exception* of any. For those that are *likewise honest* I shall *meet*; and those that *are* not, I desire not to *find*.

CCLXXIII. *Religious love* is like *Solomons sword*: it trieth whether our love be like the *naturall mothers*, that would

not

not have a *division* made, or the *false mothers*, that would have the *child divided*. The *pious heart wholly devotes* it self to *God*; but the *carnal* and *hypocritical parts* it with *God*, and its own *pleasures* and *advantages*. This scrutiny Religion makes.

CCLXXIV. That which in *inconvenient times* may be *convenient*, in *convenient times* is often *inconvenient*.

CCLXXV. If it be with *obedience* to the *chief Magistrate*, a man ought to carry an *honest* and *faithful heart* to the *common right*, and his private *inheritance*. And it is to be granted, where there is no *offence* committed against the *law*, there is no *guilt* or desert of *punishment*.

CCLXXVI. The *wisdom* of those *young* men is excellent, who by *providence* and discourse of *reason* do so order their affairs, that they stay not till *necessity* or *experience* force them to use that order, which wise *foresight* would much sooner have taken.

CCLXXVII. They are much *deceived* who conceive that by their *own abilities* they are able to act in *every affair*. But the truth is, that he is the *wise man*, that knows to make *able men* his *Instruments*.

These

These two Meditations following, with the Verses, were written by him not long before his Suffering.

GOds secret Will is unknown. Whatsoever it be, his name be magnified. My *duty* is to walk by the *revealed* and acknowledged *rules* of his *Truth*, and the received *precepts* of *vertue*. Which though through my *frailty* I have not practised so well as I *should*, and as I wish I *had*; yet never shall the *fear* of *death* (by his divine and gracious assistance) no not in the *uglieſt shapes* attired, *daunt* me from *asserting* them.

I know my *cause* is *good*, and that my *sufferings* answer not the *value* and *worthiness* of it. I know that my *Redeemer liveth* that *died* for me. Most willingly I die for his *Truth*, and for acting my *duty* to his *servant*, the *King*; whom he had placed here upon his *terrestriall throne* amongst us. I know and believe that *to dye is gain*, the gaining of an *immortal* and *incorruptible life*, with *eternal felicity* in the sight of *God* my *Saviour*, and his blessed *Angels*.

My Saviour *the* Cross sanctified,
My King *the* Block *hath* dignified.
Crosses *nor* Blocks *I do not* fear,
Sanctifi'd, Dignified *they are*.

Gloria Deo in excelsis.